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soul;" and this is to be done, not by enlarging his life, but by contracting it! as if the individual were a sort of moral sea-anemone which "possesses its soul" when it has folded up all its feelers and tentacles round its dinner, and refuses communication with the world about it.

Of course Mr. Ritchie would not accept this interpretation, but to us it seems the logical outcome of the attempt to find salvation in a merely external organization of kitchens and workshops. We find the same tendency to a superficial view of the relation between society and its members in his treatment of the family. "No real or positive equality in social conditions can be secured so long as individuals are looked at in any respect as members of families, and not in every respect as members of the State alone." This extraordinarily dogmatic statement is based on the argument that if two workmen have equal wages, while one has no children and the other has six, there is no equality in their social conditions; and Mr. Ritchie goes on to the still more startling assertions that the State can only secure the real well-being of its citizens by taking over the functions of which it deprives the family and performing them in a higher and better way, and that all modern States are moving in this direction. To critics of the Socialist position, again, there is something a little quaint in the claim for Socialists that to them is the credit of pointing out the errors of those who wish to strike at the symptoms of the disease without removing the causes.

But Mr. Ritchie's aim is "to set people thinking;" and though he has been unable in his concluding pages to refrain from proclaiming his Socialist beliefs, he maintains for the most part the impartial attitude of the critic who is engaged in testing the real values of things. His book should serve its purpose, for it raises many questions upon which the thoughtful reader will be stimulated to meditation.

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**WEALTH AND MORAL LAW.** The Carew Lectures for 1894. Hartford Theological Seminary. By E. Benjamin Andrews, D.D., LL.D., President of Brown University. Hartford, Conn.: Hartford Seminary Press, 1894. Pp. 135.

Though this little book hardly bears out the promise of its title and is nowise a systematic exposition, it discusses a variety of economic questions in an unusually large-minded and discriminating way. It is made up of lectures given before a theological

seminary, and is a gratifying proof that the ethical and social aspect of religion is coming to be recognized afresh. The author says, "Neither the secular nor the religious press canvasses the finer questions of Applied Ethics with much delicacy or depth. Even the pulpit has not in recent years duly discharged this part of its office." He adds, "Indeed, I fear that, since the Reformation, at any rate, the pulpit has at no time done this." There are, of course, many in the religious world and many in the business world who think that the pulpit should let social questions and politics alone; happily, Dr. Andrews does not belong to their number.

He defends wealth as a prime necessity to any social state above savagery. The question of its distribution is important, but it is still more important that there be wealth in the first place. Even millionaires are desirable under present conditions. The author's philosophical temper is shown by a remark like this:

"Grant that society is less well off than it would be if the more even distribution had come; it is yet certain that society is infinitely better off than it would be during the delay of that better time were those great heaps of wealth away."

One man's wealth does not necessarily mean another man's poverty. At the same time Dr. Andrews hopes for the time when "many of the immense and indispensable undertakings for which we now have to rely on massed capital will be assumed by the State."

In discussing "Trusts," Dr. Andrews remarks that the competitive system of industry is fast passing away,—though in agriculture, in some simple forms of manufacturing, and in retail trade, it may last indefinitely. The striking thing is that the competitive order itself gives rise to combinations. Most "trusts," it is pointed out, are little affected by tariffs or legislation of any kind; they are a natural product. The advantages connected with these capitalistic combinations are recognized, and the disadvantages. For instance, they tend to stop haphazard production. "They forecast the demand and regulate supply accordingly, much as would occur under socialism." At the same time, much as would also happen under socialism, the absence of competition tends to deprive them of a keen spur to the betterment in methods of production. Moreover, to the extent they are perfected, cost no longer regulates prices, but rather men's need; if the articles a trust produces are necessities of life, it may "bleed people to death." Hence State action

of some sort becomes necessary,—not socialism, “which is not to be thought of except as a fate,” but regulation. There must also be moral betterment, leading men to invent improved processes and machinery for love instead of for money.

Certain economic evils, however, are directly traceable to legislation, according to our author; for example, “bad taxation, bad land laws, and the vices of our monetary system.” Dr. Andrews would put the main tax upon land. He believes that Mr. George has unveiled a flagrant wrong. He does not think all the wonders of social improvement which Mr. George expects would come from the rent tax; but it none the less strikes him as fair and just and “extraordinarily desirable.” But he would not have this the only tax, and thinks there would be danger to liberty if a government had resources of this sort at its command which would not have to be “voted to it item by item after debate and reflection.” As to the monetary question, the author’s position as an international bimetallist is well known.

Chapter iv. contains a discussion of gambling and speculation which any one contemplating to deliver himself on that puzzling subject would do well to read. The criminal manipulation of corporations is also considered, and, in closing, the general question is raised as to how far the present system of industry works out justice between man and man. Dr. Andrews is not optimistic on this point, and sees no hope of great improvement for the laboring man under present economic conditions. Socialism is treated in an admirably candid and discriminating way in Chapter v. Instead of deriding it, misrepresenting it, and dismissing it with a few generalities after the common fashion, he tries sympathetically to imagine what its practical working would be, and none the less discovers and points out what he believes to be grave defects in the scheme. The difficulties he raises are of a kind which every thoughtful socialist must weigh and consider. The sixth and concluding chapter shows the part which moral causes play in social wrongs and abuses, and demonstrates the insufficiency of mere mechanical changes. Altogether, the book is not one which will please conservatives, and it is too well balanced to please radicals; but it is calculated to be of service to all those who wish to “look before and after” in fashioning a path for themselves in these troublous times.

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